M 1621
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MR. NYLAND: That's what you call in French, 'un combat de generesité' - waiting for each other. Huh, can you see it?

Someone: Yah.

MR. NYLAND: Talk to her.

Someone: All right.

MR. NYLAND: At least one of them ought to work.

So, how--how will we start now? That is the usual question. Last time - when was it - two weeks ago? We only had one meeting; this week we'll have two. Tomorrow for the Group I which, by the way, will--it will be at Billie's house. But how many--are there any new people tonight? Pat is not new, huh? Pat has been coming, haven't you?

Pat: Me?

MR. NYLAND: Yah.

Pat: No, I haven't.

MR. NYLAND: Yah.

So now, instead of--(laughs) will I ask for questions? We talked about that last time, of the need for asking questions because you are then put in a situation which is not so easy. And when you have to make that particular kind of effort, then there really has to be a question. So it immediately takes the subject of the question out of superficiality. You really have to want to find out certain things, and I'm sure you do. And even if you have the desire, then of course there is a timidity and you don't want to speak in

the presence of other people. And of course it is not right, but it is a human quality and you cannot really help it unless you make a special kind of an effort for that. And when the question is really important to you, you would overcome it.

So judging in such a way, it is probably necessary to have a little preparation. And in order to overbridge the preparation, it is very often customary to say certain things first so that you then become a little bit more acquainted, either by memory or even when it is new, of the kind of thing that we talk about, and partly giving you a background against which you could ask then a question and perhaps make more sense of it. Because the background is sometimes necessary to bring you back to a certain condition of a meeting. Because you come here with all kind of impressions of the day, and you sit here and see each other, and you talk of course about a variety of little things that interest you. And to go from there to a different kind of a problem or some kind of a subject that might interest you, at certain times, it's very difficult to start with that when you are engaged in ordinary life and a little bit of freu-freu. And still it is necessary to see to what extent you actually can change that accent, because if you don,t change it and you take these kind of ideas also superficially, you will simply stay in your head a little bit. And you have some impression but it doesn't last; and of course it doesn't help you because you will forget. Although your memory will say, 'yes I went to the meeting' but you don't remember anymore what we talked about and also, when it is superficial, you are not particularly affected by it because it becomes exactly the same as reading a newspaper, and the next day you read some other kind of news and - or when someone brings it up, that you might remember it, but it has no meaning for you.

How do you find what is really needed for yourself in your life that has meaning? And that depends then a great deal on how you spend, for instance, today and also what is the reason that you come. Because why do you want to come? That always is the question and I always ask it, because if you can answer that truthfully, there will be something that takes place in you. Because when you hear a person talk about subjects that may be of interest, but you cannot place it as yet because it is foreign or perhaps does not touch you as yet, how will you become open to such particular subjects? And during a little preparation like this, something may be mentioned that strikes a certain note in you and then, from then on, perhaps there is interest that arouses you. And it is not a question of a little bit more giving ideas - something that is extremely useful or something that becomes for you so exciting - but it is a question for yourself when you start to think about your own life. And we'll have to assume that there is a certain sincerity in yourself that makes you sometimes pick up a book that you want to read, or that you really want to have a good heart-to-heart talk with someone, or that perhaps even you want to go to church, or that there is something religious in you, or that what perhaps affects you in a certain way - a little deeper than just the surface, or that in your particular struggle in whatever it is that you want to accomplish with your life, you run up against certain problems. And how will you solve them? And what is enough for you? Your ordinary conscience, all the different ethical values that you might have, and that you have probably requir--acquired because someone else told you? And it is then what is in you that is really worthwhile for yourself. To what extent will you come to that kind of a truth? And of course the question is always: do you want it?

Because there are many people who want to continue to live simple quite superficially without bothering too much about any kind of an attempt. (Pause. Late entrance of three people).

You see, again I ask the question: what do you come for? Particularly the three that came in just now. What for? What do you want to know that you cannot read out of a book? Why do you have--want to come here? What is it in you that makes you come? I said that last time. What's the use for me to talk to you? I can accuse you, saying that you have no questions. And I will not say, that of course that you don't have to have them. But even that, is it worthwhile? What is really if you start to become a little more serious about yourself, is there anything that you would call your inner life?

Have you ever looked at the sky in wintertime and looked at the stars and tried to perhaps ponder about it? What are all the open spaces in between the stars? Why are the stars as constellations formed in a certain way? Why is there a zodiac? Why is the Sun moving from one place to another every month? What is there in this totality of all stars as a universe? What is there as space when one looks between stars and continues and continues? And what gives you perhaps at certain times a feeling of awe, of what are you as a human being in the presence of that what apparently is like a panorama that is unfolding in front of you? Are you ever affected by that?

How are you affected by ordinary affairs of life? How are you affected by your thoughts? What is it that you want to take to heart and that starts to affect you in a certain way so that you become perhaps emotionally involved in it? What is it that you

really want to do with your life? Just continue and take things superficially the way they are, happy-go-lucky from one day to another with a little bit of an aim in ordinary life to make some money? Or is there something else that you also believe in and that you feel that you ought to attend to? And to what extent do you even want to take that kind of a responsibility for a possible development of that? How much is your inner life at the present time with you, when you look at it, you consider it. And where does that inner life, so-called, start? How deep do your emotions go? And are there emotions that take your breath away maybe? Or are there questions that have to do with a definite attitude you cannot solve with the ordinary thinking about it, and where you need some kind of an advice? To what extent is there something that actually can be in the presence of something else that actually you have to accept and you don't know what to do with it? Is there any way by which you get excited emotionally? Not just in ordinary life because you happen to see certain things and of course it will affect you in one way or another. You see a big meal and you are hungry, so you eat; or you're tired and you sleep; or you have some sex.

I talk about that what is really the beginning of something that is worthwhile, because all the rest is only worthwhile as far as the Earth is concerned. Have you ever thought what will happen after you die? What is your life really? Where was it before you were born or conceived? What is taking place in you when you say I grow up? And you grow with your body; you eat and you drink and you take care of it, more or less at least, and then you perhaps even misuse it because you don't know any better, and you think that it is necessary to do this or the other in order to

distinguish yourself. What are your motivations in your life? Why do you even get up in the morning? Because you are forced? Or because you are happy that the Sun is shining, and that it is a new day? And a new day for what? And these are the problems I feel that are much more important than anything else. It's not a question of how well you are with your friends. It's a question how you are with yourself and to what extent can you actually be content with what you are. And are there any problems that remain unsolved, never mind how you look at them, from whatever angle you try to approach them? What is it that you really want in this life? Do you ever consider it seriously as a human being in relation to other people; in relation to that what are your good thoughts or the thoughts that you really are not ashamed about; or your feelings that you would like to pursue and that perhaps you want to deepen them; or that you want to acquire certain techniques or dexterities, or perhaps even studying or deepen yourself as knowledge into that what could become of value to you in living, not simply as a little enjoyment in your head after having read a book and you put it down and you say, 'yes that was fine. Thomas Aquinas. He knew what he was talking about.' What is it that you have to do? Or don't you want to do anything?

When one talks about Gurdjieff and the ideas of objectivity, it's always a question: what do you want to do about it? Because if you just listen, it doesn't make any difference, you may as well listen to anyone else. It has absolutely no value to you whatsoever if you still consider it just like anything else, either philosophy or some kind of a religion, or some kind of a dogma that you are acquainted with, some kind of a church-going community, whatever it may be - if you think it's all the same, then

get, really, get going as fast as you can. If you want to come here for something that you really want to do about yourself, then it is worthwhile to talk about it, it's worthwhile for me to explain it. And how will I know when you don't ask questions? I can talk and talk and of course you can listen. And I don't know where it reaches you, because even that, there is very little that you show because you sit many times - just sit - and you cannot even get excited about anything that happens. You cannot even jump up from your chair because it wouldn't be bon-ton todo that kind of thing.

If you ask yourself: what is really alive in you? What are you concerned about? What do you want to do when you get up in the morning, the first thing? What is it that you think about for the day? What questions are there during the day that you want to hold onto as a question? Or many questions that you simply don't want to think about because maybe, once and for all, you've given up the idea of ever solving them. This was something that actually is gnawing somewhere in you, perhaps in your conscience. But you see, when I don't know where you live, how can I talk to you? I can talk at a certain level. I can hold up in front of you an idea of certain kind of philosophy of something that is worthwhile, of course that I believe is worthwhile. How do I know that it fits you if you don't ask?

Okay, ask. Ask a question. Yah?

Elaine Devereux: Yes, I wanted to ask a question on the reading in ALL AND EVERYTHING, and in trying to study my own manifestations, I ran across something that talked about personality and false personality and...

MR. NYLAND: Not in ALL AND EVERYTHING.

Elaine Devereux: I thought I--I thought I had.

MR. NYLAND: Not false personality in ALL AND EVERYTHING. You read that in Ouspensky.

Elaine: But I'm reading ALL AND EVERYTHING now. I'm not reading Ouspensky and this is a question - but it just...

MR. NYLAND: Okay. Let's continue. Yah? What about false personality?

Elaine: Well, in studying my own manifestations, I don't know what the difference is between personality and false personality.

MR. NYLAND: Well, that is why I say, Gurdjieff never used the word.

Elaine: Oh, really?

MR. NYLAND: But if you want to define it: your personality is a personality. There is nothing false about it unless there is, in a manifestation, a certain motivation behind it which is not in truthfulness that what the manifes--manifestation implies. Then you can say that my personality is false because it is not the same as that what I really feel or would like to express. All forms of hypocrisy, as they are in manifestations of the physical body, may come from something else within you, either your thought or your feeling and you can all that, if you like, false. But I think it is personality. It's only a different facet. It simply is a characteristic of a person who may have all kind of ideas about how they want to behave and not want to show what they really think. The question of falseness doesn't come really in, because what do you compare it with? With other forms of personality? And then say that's more truthful and that, therefore, what is less truthful is false?

Where does the falseness start? I can say it doesn't express

as much as I would like to express. It may not be entirely correct as far as what I feel. But it is not false when there is a limitation to my expression. If I have a feeling that I knew I would like to express and I cannot find words for it, it may be that I try to stammer. Nothing is false about that, but it is not truthful either. It is not really what I feel or think. And I think if you put it on the basis of limitations, of that what I am, as a person manifesting certain things in a physical body and whatever the manifestations may be, or the way one talks, the way one behaves in general, and usually motivated by that what I happen to think or what I happen to feel or what may even be expressions of the physical body itself, wanting to assert itself, or to express in certain way whatever the physical body happens to experience - it is always in relation to that what is the manifestation which I now call, to the outside world, my personality and the way outside world would judge about me, that they would say that I have a false personality. And they would judge me about something they don't know anything about.

When I look at myself and I become completely aware about the fact that I cannot be what I would like to be, and that sometimes that what I'm saying is not at all what I feel and that I have difficulty in formulating, it does not make me false. It makes me inadequate. It makes me sometimes um--impossible. It makes me obnoxious. It makes me behaving in a certain way which I consider uncontrolled and I would like to change it. And if, together with my wish to change it and my inability to do it, all I can come to, this kind of conclusion, is that I'm unable as yet to be truthful regarding that what I really am and the way I manifest

to the outside world.

Get rid of this idea of falseness. False is only when I know that there is something that I say in my words or in my behavior in general which is not correct in accordance with what I really am. And even I may do it for the time being. I may do it for a very definite reason. Would you call an actor false? He may not feel like acting a certain role but he is required to do it in the theater. If you take Pagliacci, did he have a false personality when his child was dying and he still had to laugh? It is simple that that what is behavior may be motivated by certain things which are different from whatever the behavior form might indicate. But if I know that it happens, I have not a false personality. As I say, at most it may be inadequate. And if I know about it, then I do it intentionally. If I don't know, I have no ways of saying that it is false at all.

Try to think logically about that. A person is what he is. And whatever it is that he would like to describe, whatever his thoughts are, whatever the level of his being is, he then manifests in accordance with that what, at that moment, he feels or he thinks. And if the next moment he feels a little differently and then all of a sudden becomes active, and before he was sitting in a chair, it is only a difference in behavior form. And the relationship between that what he feels and thinks may be correct and may not be correct. But if he--it is not correct in the sense that a certain feeling requires a certain form of manifestation, this person will know that he is doing it. Moreover, I get into a tremendous amount of trouble, because if I consider different people in different places in the world, and they behave in a

certain way and they, as a race for instance, don't show their feelings, or they are very vocal and they talk all over the place, or they are joyful and they want to express it, and other people, racially, are morose; and if I take myself, at certain times I'm deep down in the dumps. Sometimes I'm way up. Sometimes I'm just neutral. Do I change in a degree of falseness? I'm just different. And I can accept myself for whatever it is, even if that form of behavior, for the time being, may be subjective. Like I say, if I could be really totally conscious and conscientious then my behavior form would be different. But if I want to say that then what I am unconsciously is false compared to that, I would have to know what it is to be objective and to have actually a conscience and a consciousness. And where is the person who has it? And since there is no one who actually is that way conscious on Earth, I have no means of even comparing the falseness, so-called, with that what should be the reality.

False is perhaps opposed to truth. And if I say it is false because it is not truthful, then I must know what is truthful. And how can I, with my ordinary mind, be truthful? That is, when I look at myself and I have an impression of course of what I am, and I think about what I have done, and I recall very well the kind of experience I went through, and I think about that and then I consider it - and supposing that form of behavior was not very pleasing or maybe I was ashamed, do you think I would tell myself the truth? Of course I wouldn't. I will blame circumstances for my behavior. I would tell others that it was not so bad if they had seen what I did. And I will try to explain to them that that what I did was really not what they thought it was. But that I myself know quite

all right. And you will cite verse after verse to prove it to them. You will even foam at your mouth to prove that you are much better than you are. That, you might say, is a degree of falsifying that what is the truth. The question is, I don't know the truth. I only behave in a certain way. And when I think about myself I want to interpret it in such a way that I can continue to live with myself. And that, you might say, is human nature. And from that standpoint everybody is false.

You see, if I start to compare it and I consider one thing false, I must know what is not false. And where will I find that? In a subjective state? Of course not. I, myself, even I would consider all the different racial qualities somewhere on the Earth, am I always the same? After I've eaten? After I've slept when I'm tired? When I have been angry? When I've let myself go? When I have terrible thoughts and so-and-so and I hate them? And the next moment I may fall in love and then the rest of the day will be devoted to all kind of things beautiful; until someone steps on my toes. And then am I false? I'm just different. All the time different facets. Ouspensky would call that different 'I's, as if they don't know anything about each other, which of course is nonsense. I know very well what I am. I'm not such a fool. I know how I have behaved. I know when I get angry - and without any reason - and I'm ashamed of it and I don't want to talk about it either. But I do remember and you can say, yah, that was a different kind of an 'I'. It is silly. It was me. And my 'I' of course is there all the time, as if this personality has different windows and it looks out through one window and another and another onto the world. And I am affected by the world as it is, my acquaintances,

the people I am in contact with. And of course, in accordance with whatever they are, I react and I show certain facets which belongs to that kind of a relationship.

As I say, forget it. If I want the truth it's quite right. But how do I get it? That is, if truth if absolute, and I want the truth and only the truth, I will have to find a different way by which I exclude my interpretations of the truth. I have to find something that is the truth as a fact which I can take and always will be the same, which I know is not subject to any kind of a thought of myself, no interpretation, no memory, no associative values. I have to have something that can stand on its own and I can call it an intellectual fact. And that what belongs to me then as an absoluteness I have to reach in some way or other that there is no further interpretation personally on my part, not even the suggestion from anyone else outside of me. If I am in search of truthful facts, the road is quite different. It's not through my memory, because whenever I am in ordinary life and I am trying to look at myself and I keep on thinking about myself and I remember what I have been, I am not at that moment when I have been; that is, when I start to think of what I have been, that is already past and immediately, when I keep on thinking, I have already a colored picture of myself. It's only when I do certain things in a certain way for a certain length of time, always the same, then it becomes almost monotonous, and then I would really discover the truth. But the trouble is that if I do that, it becomes habitual and my thought is not there anymore.

The question is right when it is: what is really false? But it is much better to ask: what is really the truth? And the statement that we do make is: everything that is subjective for me that

is gathered in my mind or that is gathered in my solar plexus or my feeling is always subjective and always subject to a certain form of interpretation, either associative or partiality. Many of the things that I remember of myself I either like or dislike. Many things that people see of me and when they tell me, so-called, the truth, it's only their interpretation, what they think I am and that sometimes they like me and sometimes they don't. And what do they know about me? I'm the only person who can find out for myself what I am. And the question is always, how do I find out? I pray to God that He tells me the truth? How will He tell me? By words? By something that all of a sudden appears in my mind? By a feeling which I cannot formulate? In prayer as a contact? At most I can come to a nearness of something that affects me. And I can be affected by that - you can say presence - of that form of higher being which I then hope will help me at a certain time, perhaps to give me understanding. But will it actually do that?

When I'm impressed by certain things - I go to church or I see a lovely something that is my experience, or I'm in the mountains, or I'm affected by the--by the particular attitude of other people towards me, that they care for me and it gives me a good feeling, that I myself feel for others, I wish to give them and I share with them whatever it is, and it gives me for myself again a feeling of joy - is that really the truth? Because what is the motivation of that kind of giving? What is in me when I receive from someone else an accolade and they flatter me? Or they tell me how wonderful I am and I know I'm not but I let it go because it sounds good and it makes me feel fine and they are so--my friends, so-called. It's interesting to think about that. What is really an absolute fact

for me? Because only the absoluteness will give me the basis on which that kind of a fact will remain that fact, not subject to any interpretation whatsoever and that it always will be the same, that I can count on it, that I have it today, tomorrow - five thousand years from now it should still be the same.

What is in me that is not changing? And that is a difficult question. That is why we talk about inner life. Because even inner life, when it is essential, I change. I think sometimes about God! And I hope I think then and I feel essentially. And then I have a little son and he dies. How do I think about God? That He takes my son away? In order for what? To punish me? Or because He loves my child? Take Job. With all the suffering he went through and still being able to say, Praise the Lord, because He sent that to me - not knowing exactly why but he was willing to put up with it because he did not know. And still everything was given by the Lord to him and he suffered. In that way Job was absolute, because he was always the same in relation to God. And he was always willing to give the wisdom to God, not his own. But how far removed are we? I want rain and the other person doesn't. I pray to God for rain and then it rains, and the other person hates God and I love Him because it suited me to have rain.

What are absolute facts? I can say that what is absolute is always the same. It is recorded in me in some way as a fact that is not shakeable anymore, that is permanent, that is by itself. Sometimes, in ordinary life, I say it's a cold fact. That means I cannot argue about it. It is a statement. Sometimes I even say it is objective truth. Even a judge tries to be objective. And it does not mean that everybody can agree, but he is a good judge when many people

agree. What is really objective truth? That everybody agrees. What is objective art? That everybody agrees that that is art and is affected, and not just a few and another bunch who is not. When something is absolute, it is absolute for everybody. When it is absolute for me, it is absolute in any kind of condition I am in, regard-- regardless of any kind of a thought or feeling, any kind of a state of health, any kind of way I happen to behave and be affected by all kind of ordinary life, that still is the truth.

And if I ask myself what is truthful for me as a fact, I really don't know it. I can say I was born. It is a fact. I happen to be on Earth; that's also a fact. I happen to breathe; that's a fact. I will continue to live, I hope, when I keep on breathing. If I don't die. Also that is a fact. It is also a fact I will die, but I don't know that by experience. I have to believe it because everybody else is dying, so I most likely also will die. Then it would become a fact for me. But what else is there? I can say I had a father and a mother, all right. Good, I'm a man, I'm a woman, all right. But what are the facts of my brain? What is there that is knowledge, that is not going to be thrown out with another statement of some other kind of a scientist who has a different kind of a theory? What is it that I know? When someone talks to me convincingly, I agree because I have no means of judging. And the next speaker, I agree with him because he's also so convincing.

What is it that I, when I call it truth, that I can verify? What is truth for me? Not what I think and not what I feel. You can say, truth for me is what I am. And how do I get amness for myself? Only by experience. And what is experience? To put into action that what I feel or think. So, the activity becomes for me

truthful when it is a result of the thought or feeling and about this activity I have no particular question anymore. But even my activity of my body, my feeling will come in and say I walk so wonderfully, light as a feather. Or I really look - my face - as an angel. And sometimes I do this and sometimes I do that and I can define it and other people can agree with me because I looked so beautiful at such and such a time, and at other times I was so angry I was afraid of it. These are not truthful facts about myself. I change and I know it. What is there in me that I can say this is truthful forever and ever? The only statement probably is: I have a body. But then I must say I have a body and no more. Because if I say it's beautiful, maybe someone else doesn't think it is. When I say I have a brain and I think it's clever, someone else says you're a nincompoop. What is the truth?

The truth has to be boiled down to the simplest form. And one has to come to the conclusion that I have a body the way it is. And then I say, who records it? I say, my mind. And is my mind reliable? That is, the thoughts in my mind, are they free, or are they associative? And are the thoughts, as I now think them, for me always that same kind of a thing - that at certain times I think I have a body, at other times I really don't know? Because maybe I'm very tired and maybe I have no time to think about it and maybe I wished it didn't exist. And sometimes it feels as if I'm not alive. And all these things take place in my brain and of course in my feeling. How can I reach that kind of absoluteness of a statement about myself which is truthful? And why is it necessary to have absolute facts? Because I can live in this life very well with interpretations. I always will make adjustment about myself. And I will

also, if I want to be a good friend to someone, I know how to get around it: I can flatter him and I can be clever and I can give him a few things and palm--oil his palm, grease his palm and then next time he'll give me a good job because I'm such a good friend.

You understand what I mean? The falseness doesn't exist because the truth doesn't exist. And togget the truth is that what has to be, as an instrument, reliable and I cannot trust my brain. My brain is lovely for walking on the street and for reading a book, and to thinking a little bit and to be, yes sure, clever; I have all the words at my disposal and even can study languages and be a very good friend to someone, and if they are in need I can even give them ten dollars. I can be a lovely kind of a person on Earth, and I remain at times completely untruthful. And particularly when I look at myself, I don't know what I am. That, you might say, is a truthful statement. I don't know. And if I say this, and it is the truth, then I will ask myself, why can't I know the truth, really? Because that becomes for a person a burning question; because he has to know that that what he really wants as a fact that is truthful for him, that it must have a meaning for his life. And then one goes over into the consideration, what happens to one's life after death? And what do I do with my life now when it is mixed up or when it is constantly reacting to outside conditions? And I say, where is it where I am, and this what I wish to be unchangeable and not be affected by everything? And to going around and the wind blows left or right and there is no rudder for me. And where can I sail to when I'm dependent on the wind and I don't know how to tack? That I have to meet hundred people and I don't know how to deal with them because they all have their own

little psychology and their way of behavior. And I cannot trust them because they don't look or they don't feel or they don't show what they are. And I myself am one of them, exactly the same as the rest.

When one talks about reacting, one talks about mechanicality. One talks about uncontrolledness. One talks about saying things without even thinking about it. Sometimes by doing things as a chicken without a head, simply doing because someone else told me. What is there of my own in myself, that I say that is my own? All my education came from someone else and I talk--took it because what else can I do? I was impressionable. Did I have the means of verifying it as knowledge? The verification for myself is based on the experience. When I think I can make a table and I can saw and hammer, I may have dexterity. Such a statement, that I know how to make a table, may be truth. Someone else says, I don't like your table. I say, it's my table. Well, nevertheless, I don't like it. Is it still a table when someone else says, I don't like it? Or have I enough within myself to insist that that is a table? And then of course many times, whatever I happen to think - and it may not be about a table - is subject to someone else having an opinion.

Why do I want something that is unshakeable? The simple reason is that I want to continue to grow. And when I wish to continue to grow, I want to make sure of the foundation on which that growing will have to take place. And the foundation is my personality, so I want that personality to be like a rock so that it actually can be built on. And when this personality, having facts which are not always truthful and not dependable, I cannot build on it, because it is shifting like sand. If I wish to be a man, if I want to have a

character, if I want to be dependable, not only as a friend but as a person who knows what to do under any kind of condition with whatever person he has dealings, to understand that person, to know what is needed and to be able to say it or to act in accordance with the requirements of the condition in which one finds oneself - that will be a man. But then I must know first what I am. And I don't know what I am. Even the past doesn't give me the truth, because the further away or perhaps the more deleterious it happened to be, the more I will try to think about certain ways and means to interpret it in such a way so that it is not as bad as it might have seemed.

If I want truth, it is for the possibility of the continuation of building something that I believe that I am, as yet not full-grown. That's the sole reason. I don't want the truth because I believe that I will have to go to Heaven. I want truth on this Earth, because I want to build something on this Earth, because I think that Mother Nature has shortchanged me, that she has not given me what I deserve as a man. And this is entirely different. Instead of submitting to that what Mother Nature and the Earth can give me, I say I don't believe in the Earth. I want to get away from it because I feel I belong to the planets, I belong to the Sun because that is my solar system, and I am already astrologically affected by all the conditions of this Earth and the solar system and even by constellations outside and I could say--I could simply say, the result of the stars in the heavens will affect the totality of mankind on this Earth. I don't know very much about that, but I do know that astrologically I'm a child and I'm affected by the conditions of the planets and the conditions of the Sun and not only of the Earth.

And therefore I say, if I want to find out what I really am,

I have to find out what are my potentialities, because that what I am now as a full-grown body and that what I call my feeling, I know it is capable of much greater development than at the present time I could even bring to bear on any kind of a question. And when it comes to the mind, when it is full of associations, I want facts in my mind which are always the same. And this is what I mean by potentiality and to try to find out what is the truth for me. And the truth is that I am incomplete. And that realization is a very dangerous one, because it might make me at times so completely dissatisfied with myself, I can even say, what happens to Mother Nature that she allows me to be only that and that I still can think about the possibility of a potentiality ever becoming for me an actual fact? And even at that, she doesn't tell me how to do it. Where will I go to find it out? From where? From the sacred books? The Bible? The Zend-Avesta? Vedanta? Where? Where will I go? Mythology of Egypt? How can I understand it? How can I understand even esoteric astrology? What is there of cosmic value? What is there when I look at the stars and they tell me? Tentatively I can call them by names and say, yes, that is Cassiopeia and that is Aldebaran and it's four and a half light-years away from us and it's the closest to us and isn't the universe and the firmament beautiful? And then what? Because I have questions.

What happens to me in my life tomorrow morning? What will I do when I have to solve that kind of a problem of having to do something for someone and I have to do it and I hate him? What will I do when I am bound, when I have responsibility and I don't know how to discharge it and apparently I have to do it because it was laid on me? That I happen to be the way I am with whatever talents I have and I have a certain characteristic, what can I do to go against it if need be? If I am that kind of a type, am I subject to that type forever and ever

or is there a possibility of growth to get out of this state, and then find the truth?

You see, we're talking about truth. We're talking about freedom from the Earth. We're talking about that what causes me to be bound to the Earth. And that what I wish, as further growth, is to get away from the Earth, to be free from my manifestations and to try to develop that what I call now my inner life, which perhaps is based on my emotional states and which could be compared to the level of the planets. But what I really wish is to be like the Sun. Consciousness for a man, to be a real man, and full-grown and totally a man, not only one and a half but three-fold as a man: a physical body, an emotional body, a Soul body. That would be a man. And on what will I build this Soul? And that is the problem. Now for that I need facts that are absolute, because if I build a Soul on that what I--is now shaking and certain things happen, what happens to my Soul? If I start building when I'm not sure about what I am now, maybe after five years I discover I'm quite different from what I am; and maybe I don't know it now, but maybe some reason or other it happens to be that then I am that and then I've built already on something that was not worthwhile building on. And I don't want to be faced with that kind of a problem when I set out to develop myself and I don't want to make any mistakes. For that I need the truth. For that I need absolute facts. For that I need objectivity, because objectivity for me is a different level from my subjective existence.

Objectivity for me would already start at the le--level of the planets. It would start with an essential quality within me. What I really want is to have an absolute truth for myself which for me in my solar system is the Sun, because everything circles around the Sun. And that what it is within me, my own little kingdom and my own little

solar system, is that what is unshakeable, always the same and permanent within myself. I can call that, for a little while, my real conscience. And maybe I can say it is life in me, where I originated from and where I started to grow. And Gurdjieff would call it Magnetic Center, as that what is the reality of reality, the essential essence of myself which then, by definition, I would simply say, it is free from dimensions, either in time or in space. It is that what is, in a man, infinity, and it is that what is covered. And the search for truth is to uncover that what I am really.

So I say, Objectivity could help me because it is freedom from the interpretations of that what I think and feel. It is freedom from time when I introduce the idea of a moment in which there is no time. Because the time comes from the future and goes into the past, and it flows through me and when it flows through me at the moment I experience that time. That is for me the present. But since time flows, it doesn't stand still and I cannot catch that particular moment of existence. And still I know that that will be absolute for me because in that moment of time there is no thought.

You see, there is much more involved than this little false personality. As I say, it doesn't exist. But truth could exist. And the truthfulness when I am on a level of experiencing that what is objective, then I can see that what is subjectivity as if I see the totality of myself as it is and at that level. Being away from the Earth, I would start to understand what it is that makes me on Earth what I am in an unconscious state.

If you want to know what Work means, if you want to know how to grow, if you want to understand your personality, you have to learn what it is to be, for one moment, objective to yourself. You have to learn how to create something that is independent of you and is not

subjective, and that because of your wish to cement--cement that what is the foundation and to make it as solid as a rock, it is needed in order to have knowledge of a certain kind which is no longer subject to the interpretation of myself as I am now. And that neither my mind nor my feeling can help me. I will now wish to create something that will ultimately help me. And I say I create 'I'. 'I' for me becomes then the pepresentation of an objective something that if it only could grow out and become full-grown would then teach me to tell what to do from the standpoint of Objectivity in my subjective world. It would then come as if God could come to me in my daily life and take my by the hand and tells me then - you do this and you do that; then you are on the right road.

That is why we talk about inner life. And we talk about the difference between ordinary existence and happy-go-lucky and just superficiality and things that are just a little bit like skin-deep, nothing else but a little reflex, nothing else but a little reaction, nothing else but a little mechanicality, because the body and the mind and the feeling just continues any way it is growing because it doesn't make much difference. From the standpoint of objectivity it doesn't matter; everybody is the same. We are different on Earth and of course that causes always the trouble because we think we are so different. Sometimes we have vanity. Sometimes all kind of self-willedness. Sometimes all kind of stupidities, all kind of behavior forms which sometimes are right or wrong in accordance with the law of culture and the civilization we happen to live on. And if it is not too bad, it's okay. If it's a little bad and it is a menace to society, then we have a law and punishment and the crime will be met and maybe I get into prison. But that's all Earth and Earth is a very temporary affair. It's so temporary for me that I know it will end when I die. And

when I die, what happens to me? Because I would like, this is--I feel that each person would like to continue to exist. I think when a person becomes aware of his life he feels there is some responsibility for it, because if he doesn't have the feeling for his life that it is worthwhile, of course he's not alive, not even in the ordinary sense of the word. And he is just a--a non-entity that happened to exist as a little body walking on Earth. So as soon as I start appreciating that what I am-- huh? Are you at the point of turning over? (Gunther: Very soon.) Huh? You want to do it now? Or it doesn't matter? (TURNING OF CASSETTE) All set.

It's interesting to continue to think about what is happening to one's life. At what time in one's lifetime does one start to consider the question of being alive? Because when one is young and you are joyful and engoy life, you don't really think about it. You start to question it when certain things go a little different from what you expect. And although in the beginning you might blame circumstances for it or whatever it is that happened to be that; and you very seldom will blame yourself because you don't know yourself; it's much easier to blame someone else. But I think the question of one's own life comes in when you start to question and look at the possibility that perhaps there is some reason for it inherent in oneself. And that is a very interesting point in one's life, because from there on you're not going to accept things as they look. But you start to question them of how they happen to be that way and how you interpret them. And what is it that made you consider that question of your own life now being opposed by some other kind of a force - which force may be in the form of someone else or perhaps even of conditions under which you happen to live. But then you start to question, why is it that my life at times is threatened?

I remember how it started with me, in the consideratinn of disease. Why do people get sick? Why is it that there are germs like cholera which, in a very short time, multiply to such an extent that the body cannot live any longer? Why is it that people die because of over--excess of carbon monoxide? Aside from the fact that they will die ultimately, because that is not clear when one is young, and you don't want to believe in it. You see destruction, you see laws already operative, certain things that are left to themselves which rust, things that when they are thrown up come down and fall, the decline in one's life of interest, the narrowing of circles of friends when one gets older, the less and less desire really to want to live, the less and less interest in doing something a little adventurous. And all these are laws of decline. And that happens to a person when he looks at himself. Then he looks at history and he sees the rise and decline of the Roman Empire. He sees certain civilizations exist for some time and die. He sees in the Gobi desert different civilizations many years apart and still, in the totality of time of the Earth, almost infinitesimal.

When one travels when one is young and there you are up in the air and you see the Earth. And you fly from one country to another in a short space of time, and you sit in an airplane and you try to think and you try to look through the floor. And it is then as sometimes the floor becomes transparent and that what is there straight under you is somehow or other separated from yourself. You fly above it, And what is this that you are, compared to the Earth underneath? And what is then at that time freedom for you? Because you're not bothered by the Earth; you just look.

At times, when one is in thoughts or in feeling, and it is then as if an experience comes in which you don't exist, as if your body

is not there, as if there is something that you are flying away from because your emotional state will allow you to separate for one moment away from that what you are on ordinary Earth. You are forgetful of time. You are free from such time, because time has no meaning and time at times has a stop. And at times we know that time flows in accordance to a watch, but in accordance with my interest it flows quite different, and when I'm not interested it hangs heavy on me. And why is it that I, in that respect, when time should flow through me - even mechanically - that then at times it is different for me as an experience? And that's what makes one start to think about why are such conditions different from day to day.

I go to bed and I have ideas of how I will be in the morning and I have really idealism. And the next morning I wake up and I have no desire to do what I wanted to do yesterday. I meet someone with the best of intentions and the first word is a complaint and I'm thrown and I don't know how to handle it. I don't know how to meet it and immediately my state changes. I said a little while ago, I eat for lunch and I'm in such a good condition that if anyone comes and wants a raise I say yes. Why am I different--two different people? When they affect me in a certain way and I go along with them, why is it so difficult for me always to remain the same and to remain fair? And why is it that I see in my own life such destruction take place even when I'm already young and I become a little bit too mature or a little bit too old for my age? Or I see it in my father and mother and I pity them because I am, after all, young and it won't happen to me. And after some time it does happen. And I cry out to such conditions: why should Mother Earth really desire death of me? Why should I be bound to the Earth? Why should I be sacrificed for the whims of the Earth instead of being a man, instead of knowing that at times I could

be, sometimes I even say, like God. And I want to be like that. And I am then constantly bound because I know how the conditions start to affect me and then I want the truth.

I want the truth not because I'm false. I want the truth because it's the only way out. The truth is the only kind of concept that will set me free, because the truth is absolute and free from me and my interpretations. And that's why I say: I create something now that is, to the best of my knowledge and the best of my feeling, the deepest of my emotions and that was the most pure of my thought. I create it as an image of something that I believe in, that actually could become that what I wish it to be, that is, free from me. And I make it in the image of something I call God for a little while because I don't know any better word. And I make it free that it starts to operate separate from me, being part of me because I make it, I create it. It is the most holy creation of myself. It's the most creative art that I ever could do and think about, but it is something that is still my own. It stays with me because I expect from that work of art a very definite result: that in time, since I've made it, it will be benevolent towards me. And I wish that then to help me because I have endowed it with the properties of God.

This is how one prays. This is how one has a relationship towards that what one must admit must exist. Because I cannot just say Orion is just Orion and it happens to be there and why isn't it different? I see movements in the stars and even the Polar star where there is a law and it changes. And it changes in accordance with a certain law which I try to find out by astronomy and figure that out and all kind of cosmological reasons why. And all the kind of things everywhere points to something that apparently was constructed on a certain kind of a basis and perhaps intelligent. Because I cannot

understand such things when I look at them, that they are the same every time I look at it and that they don't change - and if they do change, I know the reason why they change and that then becomes for me permanency. I cannot understand that the universe ever will be destroyed. I can understand that at certain places of the universe certain laws happen to be that makes for destruction. Then I start to think, what is this destruction? Then I'm confronted with a statement: Life is eternal. What do I mean? It is endless. It is everywhere and always.

Life is for me like infinity, free from all kind of finiteness. And then I have the answer because then I make a distinction between that what is the form and that what is the content. And I say life in me is not my body. It's not even my thought forms or the processes of my thinking. And it's not even that what is emotionally affected, although it comes close to that what is non-material. Still there is something that I call a force of life. It is as if that force is not even operative as of necessity on a form, but happens to be a field in which there are certain tensions and I call that as life. But all I know is life as I am on Earth, with the body representing then, taking on the representation of life. And when I can now separate life from the form, I can understand what it is to separate 'I' from myself because that what I want to create is life for me - but life without a form, life as I conceive it if God could be like that, I say in my innocent way, trying to define what is this God that I talk about and I want to feel and I want to believe in and I want to have contact because here on Earth I don't find it. And there is an end to all the different experiences I have, I know, because death will overtake me and I don't want to die as yet.

When will I die? And when I die, will I then see? Will I then know? Will there be something that could know? Is there life after death? Is there me after my death? Is there something that I now can make sure of, that something remains in existence? And I go to clairvoyants and I go to people who can see and those who are extra-sensory perceptive and I go into hypnotic states and sometimes I take drugs and I want to have hallucinations - all for the purpose of experiencing certain things that I then can believe in. And in that direction I make many mistakes because I cannot find something that, when I experience, that the totality of me experiences exactly the same thing. And that even in the most religious state, I am in that religious state totally and there is no God than only in my belief that I could see Him or touch or hope in time to fuse with that what is above me. The difficulty is always that as soon as I start in that kind of a road, I fail with my mind and my feeling and I dis-- am stretching out my hands and that is as far as I can go.

The creation of that what I now say I project as if outside of me, I project it as if it is already in existence. That's what is allowed by Mother Nature for my mind to do. I can endow it with all kind of thoughts of that kind of objective purity. I can even force my creation to be there with the wish of my heart. I can start with the wish of the creation of an 'I' so that, in creating it, this 'I' will ultimately give me what I need for my life as it is now, because that what is now, I know it has an end and I know it will be destroyed and I know it's already being eaten up gradually and I know that gradually certain parts already die and they leave me. My strength goes as I go in this life and I know how it will end. And I create something that then could continue to contain my life. And there is

nothing irreligious about it. And there is nothing inhuman about it. And it's completely in line with the wish for the continuation of my inner life. And it has to do with the formation of that what I hope will actually be able to see. And I call it consciousness; really seeing intellectually; being objective and receiving facts which are permanent for me. And that I hope that my conscience can also develop so that I will know exactly what is what and what has value and what is not right and what is right for me and what is right for my development for that kind of a growth. After some time I call it the formation of a Soul. And for a little while I call it the formation of an intellectual body and the completion of that what is emotional states into a depth of possibility of relating to that what is God for me. Whatever it is then that that kind of a picture of my life, that it unfolds and I start to believe and something in me is actually alive and could remain. And then my wish is to see through that what is manifestation, that what is the form becoming transparent at times, that what is for me my moon - my moon separated from me and part of me and now functioning as if it is me, as if it is not the reflected light from the Sun but it shines on its own, so-called, like my body is nothing else as a behavior form which is instigated by the thought or the feeling. And by itself this body doesn't mean very much and cannot do very much, because it cannot even walk on its own. It can have little sense organs of a sick stomach.

And this is the whole problem that comes up: How can I, out of this mess, make something that is really worthwhile? I say there is the moon. Where is the moon for me? My moon is my behavior. My moon represents my body. Where are for me my planets? Where is this what I call an emotional state? What is for me my rising sign in

astrology? Where is the influence of that? That's my emotional state. That's the possibility of understanding what could be if I could go from planet to planet, if I could actually develop in accordance with that what is the rising sign for me in relation to the other planets. And what is for me the Sun, the sign under which I was born, that what determines the type? That is my head. That is the way my brain will function. That is the way I happen to think as that kind of a type. And there are the three: the moon, the rising sign and the Sun sign. And they represent for me the three levels of my being. And gradually, out of this whatever may be the Sun sign, that what comes in development is more and more the rising sign and is shifting over from the type under which I was born to that what is affecting me as a rising sign in an emotional sense. That what takes place in a man gradually, is trying to prove to himself that his mind should become conscious, but that the stepping stone for him is still his conscience. And his conscience for him is his emotional state in which he wishes to have the value exactly as it is, also truthfully--truthfully and also objectively, creating in him a state of that kind of an emotional state in which then that what is beginning as an ordinary feeling center gradually starts to grow out as the SOL-LA-SI of the Kesdjanian body.

This is really the aim of man: first, he creating this 'I'; in the second place, of wishing God to be present to one. It is to try to understand what it would be to live under the influence of such things which are of a higher kind and a higher nature, as if they then in their presence could tell me what I should be and then I say they can wake me up. To some extent one starts to say: I wish to be aware of that what I create. It is really saying the same as that

what I create for one moment is aware of me. But when it comes to the question of awakening, it is completely shifted to the existence of 'I'. And 'I' is awake to me, because 'I' becomes present to what I am. And then that what is recorded by 'I' is the way I am as I am. And the acceptance of myself as a personality, true or false, it won't make any difference because the 'I' accepts me for the fact that I exist. And that what is needed is the fact of existence so that then, in collecting such facts, there is a possibility, when the facts have been collected, that there is in my conscience a means by which I start to weigh the facts which are now absolute in accordance with a continued objectivity. And then I have the solution to my life because then I have facts which are absolute. And then in my conscience I have the connection between facts. And then something starts in me which is different from a personality, and I call it individual because it is that what is free from the Earth.

That what then counts is my consciousness and my conscience. And out of the two, since they both agree, since there is no conflict between them, that what is my body finds its proper place for the execution as a servant in that kingdom of myself in which the consciousness is king and in which my conscience is the queen. And that what is the servant, as body, is that what is the kingdom; that is, for the kingdom, those who have to do the work in accordance with the rules as promulgated by the king with the assistance of the queen.

This is really the reason why I want truth and why I must accept myself in this attempt as I am, because I'm forced to accept it as it is since I don't know how it should be. My wish to Work has to do with the wish to be awake, that something in me becomes awake. And I cannot define how it should be because I don't know what is Objectivity

I don't know what is God. I hardly know what I am. And whatever I know about myself, I know a little bit sporatically and here and there with wrong interpretations. And then that finally when I say I want to become what I ought to be, and then find of course that Mother Nature objects to it. She wants me to be unconscious, she wants me to be asleep, because Mother Nature has her own idea about her own development and mankind is simply serving Mother Nature in the way she wishes the Earth to develop. And when one starts to realize what is really taking place, then one rebels against that kind of a condition. And then, even one cries out to God: Why did you have to be born on Earth? Why shouldn't I live at another place? And God says, "It is the same, because all other places where there is form, all are unconscious. And wherever you are, there is life and there is infinity. And you on Earth will have to find it like anyone who is still subject to form always has to find the difference between form and reality."

Read much more of ALL AND EVERYTHING. Try to see what it is that you now understand and see what it is that you can understand with Work on yourself. And actually Work. Actually consider yourself as you are in ordinary life walking around and doing this and that and the other and accepting yourself, whatever it is, and not criticizing it and not liking or disliking it. Not anything at all of either your feeling or your mind but just accepting yourself as that what exists. And the presence of God will create in you a conscience with which then you will have the force to be able to ponder really about absolute facts and relate them then in a relationship which belongs to the--to the reality of an individual, which individual is an example of Objectivity.

There are many things we talk about, things that have different kind of perspectives, and you have to think much more. And when your thinking fails you, you have to start feeling. And when you feel and you end with your feeling, you can think again. And when both get stuck, you Work in order to create an emptiness in your mind and in order to create for your feeling a way of executing that what is the relationship between your life and the totality of all life. And then one goes through this life of Earth in a different kind of a way because one wants then to find out what is the truth for me, now, as I'm living now and as I am doing now and as I think and feel now. And out of that I want to get to the axiomatic truth of my own existence.

Let's leave it at that because this is all Work. And it is, I hope, now clear what you have to do, because it is so simple. One tries to create and that creation has to become real and that has to observe you impartially. That eliminates your like and dislike; simultaneously, that eliminates your associations. To accept yourself for whatever your are, wherever your are, in whatever condition you happen to be. It doesn't matter what way. You exist. It is the fact of your existence on Earth that counts because in that existence is your life. And the acceptance of your life for whatever it is will make you lose interest in the form of your life. And when you have no interest in that what is the form, you will become tremendously interested in that what is still left over which is the life in reality.

Work is so logical when you once understand what is the aim and the reasons why you ought to Work. And that then, when that is clear, don't stay at the point where it is clear. You go ahead and apply it.

And when you have muddle it up, you come back again to whatever is clarity. You come back again to the simplest forms of that kind of understanding. And you come back to the simplest times when you can apply it. And apply it! And don't wait! Because nothing will happen unless you apply it in your life. At most you will have a little theoretical knowledge and that is not enough. It's not enough for your life because that theoretical knowledge dies with you, with your body. Your lovely brain dies. Your lovely feeling, solar plexus and even your heart, it dies exactly like your body. All the thoughts of you, they die. All the feelings die. That what is eternal will not die. When you make an 'I' in the image of God, it will have eternity in it. When that what is your Magnetic Center is representation of life in you as given by God, that is the eternal flame which always remains and which you, at any cost, never should allow to be blown out. Destruction will reach all of you, all of your self, of course all of us in the same way, but there is one thing that need not be blown out. That is the pilot light. And the problem of the pilot light is how can you supply enough food, material, even, let's call it, gas when it is in a gas stove, to make the pilot light light up the burner to be able to cook food for the further formation and the maintenance of your 'I'. That is the problem of one's life.

I wish you would think about it. I wish it would lead to questions of this kind, your inner life. That is what counts. Not the ordinary things in ordinary existence. They're only the means to bring you back to the possibility of further growth. If you

become too much involved in them, of course you fall asleep. And a person ought to be awakened. He ought to be enlightened. He ought to be emotionally involved in the possibility of a unity with that what is for him his God in this life. Whatever his God is in this life, that for him becomes infinity.

I hope to see you again in two weeks. Good night, everybody.

END TAPE

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